JOURNAL

OF THE PROCEEDINGS

OF THE ANNUAL CONVENTION

OF THE

PROTESTANT EPISCOPAL CHURCH,

IN THE

STATE OF SOUTH-CAROLINA;

HELD IN

ST. MICHAEL'S CHURCH, CHARLESTON,

From February 16th, to Februray 19th, 1819,

BOTH DAYS INCLUSIVE.

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LIST

OF THE

CLERGY AND LAY-DELEGATES,

WHO ATTENDED THE CONVENTION OF 1819.

CLERGY.

The Rt. Rev. *Nathaniel Bowen*, D. D. Bishop of the Protestant Episcopal Church in the State of South-Carolina.

The Rev. *Christopher E. Gadsden*, D. D Rector of St. Philip's Church, Charleston.

Paul Trapier Gervais, from St. John's Church, Colleton.

Christian Hanckel, Rector of Trinity Church, Columbia.

Maurice H. Lance, Rector of Prince George's, Winyaw.

Albert Arney Muller, Rector of the P. E. Church on Sullivan's Island.

Robert S. Symes, Assistant Minister of St. Paul's Church, Radcliffeborough.

John Jacob Tschudy, Rector of St. John's Church, Berkley.

LAY-DELEGATES.

St. Michael's, Charleston.—John Dawson, David Alexander, Robert Hazlehurst, Robert J. Turnbull, James Jervey, Elias Horry, Charles Kershaw.

St. Philip's, Charleston.—Col. Thomas Roper, Maj. Henry H. Bacot, John S. Bee, Thomas Corbett, Thomas Lowndes.

St. Paul's, Radcliffeborough.—Wm. Brisbane, Andrew Hasell.

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Prince George's, Winyaw.—Francis Kinloch, Benj. F. Trapier, Maj. Samuel Wragg, Wm. Wyndham Trapier.

St. John's, Berkley.—Keating Simons, Lawrence M. Dawson, Dr. Hezekiah Maham Haig, Isaac Ball.

St. Helena's, Beaufort.—William Elliott.

P E. Church, on Edisto Island—Dr. Ed. Mitchell.

Trinity Church, Columbia.—Hon. Theodore Gaillard, William Lance.

St. Bartholomew's.—Dr. James Perry, William M. Smith.

St. John's, Colleton.—Lewis L. Gibbes.

All Saints.—William A. Allston.

St. James', Santee.—Col. Sam. Warren, John Blake.

St. James, Goosecreek.—Peter Smith.

Christ Church.—Capt Jacob Bond Ion.

P. E. Church on Sullivan's Island.—Gen. Daniel E. Huger, Joel R. Poinsett.

JOURNAL

OF THE

ANNUAL PROCEEDINGS, &c.

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Charleston, Tuesday, February 16th, 1819.

This being the day appointed for the annual meeting of the Convention of the Protestant Episcopal Church in the State of South-Carolina, several of the clergy and lay-delegates attended in St. Michael's Church at half past 10 o'clock; when divine service was performed by the Rev. Christian Hanckel, and a sermon, suitable to the occasion, preached by the Rt. Rev. Nathaniel Bowen, D. D. To these usual solemnities was added the admission, by the Bishop, of J. W. Chandler to the sacred order of Deacons; and also the celebration of the Lord's supper, according to a standing rule of the Convention.

After divine service, the Rt. Rev. Nathaniel Bowen, D. D. took the chair, and the Rev. John J. Tschudy, acted as Secretary.

The following clergy, members of the Convention, appeared; and the following lay-delegates presented certificates of their appointment, which were read, and severally approved:

St. Michael's.	Rt. Rev. Nathaniel Bowen, D. D. *Rector.* John Dawson, David Alexander, Robert Hazlehurst, Robert J. Turnbull, James Jervey.
St. Philip's.	Rev. Christopher E. Gadsden, D. D. *Rector.* Col. Thomas Roper, Maj. Henry H. Bacot, John S. Bee, Thomas Corbett.

St. Paul's, Radcliffeborough,	Rev. Robert S. Symes, *Assistant Minister.* William Brisbane, Andrew Hasell.
Prince George's.	Rev. Maurice H. Lance, *Rector.* Fancis Kinloch, Benjamin F. Trapier, Major Samuel Wragg, William Windham Trapier.
St. John's, Berkley.	Rev. John J. Tschudy, *Rector.* Keating Simons, Lawrance M. Dawson, Dr. Hezekiah M. Haig.
Edisto Island.	Dr. Edward Mitchell.
Trinity Church.	Rev. Christian Hanckel, *Rector.* Hon. Theodore Gaillard, Wm. Lance.
St. John's, Colleton.	Rev. Paul T. Gervais, Lewis L. Gibbes.
St. Bartholomews.	Dr. James Perry.
St. James', Goosecreek	Peter Smith.
Christ Church.	Capt. Jacob Bond Ion.
Sullivan's Island.	Rev. Albert A. Muller, *Rector.* Gen. Daniel E. Huger, Joel R. Poinsett.

It appearing that a quorum was assembled, the Convention proceeded to the election of a Secretary and Treasurer by ballot; and the Rev. John Jacob Tschudy was re-elected.

Resolved, on motion of the Rev. Mr. Lance, that the candidates for holy orders in this Church, and the Protestant Episcopal Clergy now in Charleston, who are not members of the Convention, be admitted to its sittings.

Resolved, on motion of the Rev. Mr. Muller, that the thanks of the Convention be given to the Right

Rev. Bishop for his excellent discourse delivered this day, and that he be respectfully requested to furnish a copy for the press.

It was then moved by Major Wragg, and carried, that one or more persons be appointed to superintend the printing thereof.

Whereupon the Secretary was appointed.

The following resolution was afterwards offered by General Huger, and carried:—

Resolved, that a committee be appointed to enquire, if any, and what measures are necessary to the better establishment of the Bishop's fund.

It was then moved by the Rev. Dr. Gadsden, and seconded, that the committee consist of a lay-delegate from every church now represented in the Convention: which motion was lost.

It was afterwards determined, on motion of Mr. Alexander, that the committee consist of five: and Gen. Huger, Messrs. Simons, Corbett, Wragg, and Ion were accordingly appointed.

Adjourned to 10 o'clock to-morrow.

Wednesday, February 17th, 1819.

The Convention met; and prayers were read by the Rev. Mr. Fowler.

The following gentlemen appeared, and presented the certificates of their appointment as lay-delegates; which being severally read and approved of, they took their seats: Elias Horry and Charles Kershaw, from St. Michael's Church, Charleston; Thomas Lowndes, from St. Philip's Church, Charleston; William Elliott, from St. Helena's Church, Beaufort; Isaac Ball, from St. John's, Berkley; William A. Allston, from All Saints; Col. Samuel Warren and John Blake, from St. James', Santee.

The minutes of yesterday were read.

Agreeably to the 45th canon of the General Convention, "providing for an accurate view of the state "of the Church from time to time," the Right Rev. Bishop delivered the following address:—

My Brethren of the Clergy, and the Laity.

It being made my duty, by the 45th Canon of our Church, "to address you on the affairs of the Diocess, since the last meeting of the Convention," I proceed to this duty, under the influence of a respect for the authority enjoining it, which forbids that even the little, which circumstances have admitted that I should be able to communicate, should be withheld.

The short period of time which has elapsed, since I received authority to enter on the duties of the office, from which another had carried with him to the tomb, the regrets of the whole household of our faith, has afforded opportunity of a personal visitation, of only a small portion of the Diocess. In the month of November, in returning into the State from an absence which circumstances had made necessary, during part of the summer, and in the autumn, I visited, and held divine service at Camden, Claremont and Georgetown. At the first of these places, the small congregation, which has, within a few years past been formed, is still unsupplied with a minister; and having no place of worship, is not assembled, except on occasions, rarely occurring, when Clergymen, may transiently visit the town. The Vestry have acceeded to a liberal proposal of assistance made to them by the Trustees of the *Protestant Episcopal Society for the advancement of Christianity in South-Carolina*, in order to the maintenance of a minister; and the hope should not be relinquished, that they will carry into effect, the purpose which they express, of erecting a church, and otherwise exerting them-

selves, to become in all respects furnished for the regular administration of the word and ordinances. It is a reasonable object of solicitude, that in a situation so happily adapted to the useful diffusion of its influence, the ministry of our church, should be settled on a respectable and permanent footing.

It was grateful to me to find on my arrival at Claremont, that the zeal and liberality of the Congregation there, had at length been blessed, in the engagement of one to take upon him, the charge of their church, whose well known fidelity in other situations, affords good ground to hope, that through the instrumentality of his labours, the Lord will give them to increase and abound, in the fruits of his spirit.

On the state of the Parish of Prince George, Winyaw, Georgetown, from even the short opportunity which I had of observing it, I feel that I may congratulate the churches here assembled, as bearing marks of much improvement made within a short period, in both a temporal and spiritual point of view. The spirit with which its affairs have been conducted, on the part both of its Minister and Vestry, is the spirit of that prudent and peaceful piety and zeal, which we cannot too earnestly desire to see every where prevalent within the borders of our communion. It may be reported of to you, as a happy and flourishing church, characterised in an eminent degree by that Christian harmony and order, godliness and charity, which as they are the best happiness and ornament of a church, afford at the same time an earnest and pledge, of its continued and increasing welfare and prosperity.

In January, I visited the Parish of St. John's, Colleton. This respectable Parish now vacant by the resignation of the Rev. Mr. Gervais, is in a comparatively prosperous state; having been greatly benefited by

the attention given to its affairs, by the Clergyman just mentioned, the necessity of whose declining to serve as its Rector, is matter of reasonable regret. The funds of this Parish are ample; and the disposition is not wanting, to apply them liberally in the maintenance of its office, when some small embarrassment at present existing, as to a suitable residence for a Clergyman, shall have been removed.

In St. Matthew's Parish, which has also recently been visited, there is a happy prospect, of a restoration of the long suspended offices of the church. The congregation though small, consists of such as evince a readiness to make a generous exertion of their ability, in providing for the expenses of the church; a disposition of which a person, affecting under the different names of Williams and Percy, the character of a Clergyman of our church, artfully attempted since your last meeting to avail himself. His imposture, was however happily soon exposed, and the Parish rescued from the evil which might have been its effects. The ordinations which have taken place, since my entrance on the duties of the Diocess are the following:—

The Rev. Maurice H. Lance, was admitted to the holy order of Priests at Georgetown, in November. On the 20th of December a stated ordination was held in St. Michael's Church, and Mr. Francis P. De Lavaux, and Mr. Henry Gibbes, were admitted to the holy order of Deacons. On the 6th of January, (the Festival of the Epiphany) at a special ordination held in St. Michael's Church, Mr. David J. Campbell, was admitted into the same order of Ministers. Mr. John W. Chandler has been also ordained a deacon at the opening of this Convention. Mr. Edward Rutledge and Mr. Wm. Wilson, who had been received as candidates for orders, are preparing to be ordained, the one at N. York, and the other at Phila-

delphia, by the authority of letters dimissory from this Diocess Mr. Levi Walbridge and Mr. Edw. R. Lippit. (the latter by letters dimissory from the Eastern Diocess,) have been received as candidates for holy orders.

Under a provision made by the Society for the advancement of Christianity, I have very recently employed the Rev Mr. DeLavaux on a temporary tour of missionary services, of which no report can be expected, until he shall have had time to accomplish more of it.

The Rev. Mr. Campbell, has been a short time engaged, under similar circumstances, on missionary duty, in St. Stephen's, upper St John's and St. Mark's Parishes; where he has held divine service five times and baptised ten Children.

It is a circumstance in which the Protestant Episcopal Church in South-Carolina, cannot too much rejoice, that the institution which has furnished the means of thus giving useful employment to ministers immediately on their entrance on their calling, has been permitted so greatly to prosper, in the hands of those to whom the conduct of its affairs have been committed. It has been the happy instrument of much good, and from the present flourishing state of its funds there is reason to anticipate a considerable extension of its *aid to the Church, in this Diocess*, in the support of Ministers, in the education of pious young men for the ministry, and in the diffusion, in concurrence with the ecclesiastical authority, by missionary labours of the comforts and counsels of Christianity, and of sound religious knowledge and sentiment by means of tracts, published for gratuitous distribution. In the month of September last, this Society made a tender of assistance to several of the destitute Parishes of the State. This plan for the extension of the means of maintaining ministers to

Churches supposed to be unable singly to defray the expenses of a settled ministry, contemplated the union of Christ Church Parish with the Church on Sullivan's Island, in the receipt of an annual donation for three years of five hundred Dollars, of St. Andrew's and St. George's Dorchester, on the same terms, and of the upper and lower congregations of St. Mark's Parish. It at the same time proposed five hundred dollars a year for three years, to the congregation at Camden. To what extent their views of usefulness in this distribution of their means of doing good, will be successful, is yet uncertain. The church at Camden, is the only one which has officially assented to their proposal. To Trinity Church, Columbia, having strong and well founded claims, on the attention and concern of all the members of our Church in this Diocess, the Society has more recently proposed assistance to the amount of one thousand dollars a year for three years. It is hoped that such aid, should it be accepted, will enable the Vestry of that church, to strengthen its condition, beyond all ordinary danger of decline.

It is grateful to me that I have authority to mention also that this society has obtained the consent, of the chief mourner, next the church itself, for the late lamented Bishop of the diocess, (his pious and excellent widow,) to the publication by them, of a volume or volumes of discourses of that eminent servant of God, in which "tho' *dead*" he yet may long speak the words of instruction, exhortation and admonition, by which, in his ministry the church was so greatly edified.

An institution which has already ministered so much to the necessities of *the Church in this State*, and from which as auxiliary to and in harmony with it, so much good may reasonably be anticipated, claims a continued interest in our affections and prayers.

A Sunday School for the benefit of the Poor of our Church in this city, and others, was instituted, sometime in the year 1817; which under the superintendence and conduct of the Rev. Mr. Fowler, is thus far flourishing and useful. Children are here well instructed in christian knowledge, according to the Scriptures and the Liturgy of our church, and are trained to religious faith, practice and worship, on purely evangelical principles. It cannot too earnestly be desired that similar institutions should be formed, with reference to the case of the poor whenever circumstances will possibly admit of them. Experience has so fully shown the utility of schools for the gratuitous religious instruction of Children that I can have only here to express a regret common to all our minds, that the sparse population of our Parishes in the country, and the imperfect and often interrupted manner in which they have been, and are supplied with ministers, have put it in our power to contribute so little in this way to the benefit of the poor. Indeed I shall express, I have reason to believe, a common sentiment, of members of our church, when I lament that the poor in general are, under existing circumstances, so much excluded from the benefit and care of our ministry. The evil is not irremediable and demands the anxious consideration as well of those who would consistently serve the Lord of their faith, as of those who are suitably concerned for the welfare of the civil state.

The change which has taken place in the state of the Diocess, by the addition of ministers, charged with the care of Parishes, has been less than our wishes would have prescribed. The Rev. Mr. Parker Adams, from the Diocess, of New-York, has taken charge of the church at Claremont, and the Rev. Mr. Osborne, a deacon, from the same Diocess, is for the present, the minister of the church on Edisto Island.

The Rev. Mr. Symes from the Diocess of Virginia. is officiating under a tempory engagement as assistant minister of of St. Paul's Church in this city.

An invitation of the Rev. Mr. Muller to the charge of St. James' Parish, gives us encouragement to hope that so important a portion of our church, as that has reason to be considered, will no longer be without the benefit of a regular and efficient ministry.

Many churches in this State are still without the services of a settled Clergyman. There are Clergymen also, without parochial or any stated employment. Were these provided with employment, however, there still would be room for more. We cannot but deplore the deficiency of labourers in the Vineyard of our Lord. The evil, is not, it is true, peculiarly our lot. Our Church is, in every part of the union inadequately supplied with ministers. The number of candidates for the Ministry does not keep pace with the wants of the Church. This is to be attributed in great part to the want of encouragement to enter on this calling, arising from the prospect of a competent maintenance in the exercise of it. It is also owing to the discouragement of the wishes of young men of piety, disposed to devote themselves *to the work of the Ministry*, proceeding from the want, in our church, of means of a regular ecclesiastical education. To these causes of the great deficiency of ministers in our Church, we cannot too earnestly entreat the attention of all those who wish her prosperity. How shall the waste places of the Church be repaired, or how shall she arise and shine with the glory of the Lord upon her, unless her members will take up more liberal purposes of provision for the education and support of those who serve in her ministry? On the first of these subjects, there is a spirit of enterprise and liberality manifested by other denominations of christians, in the United States, which we cannot but ap-

prove and honour. Would to God that it were an object of our emulation! Then might we bear before the Lord, our full share of the honour of winning men to Christ for their good. And the church of which we are members, eminent among all the Churches of the earth, for the scriptural purity and soundness of its doctrine, the reasonableness and beauty of its worship, and the primitive constitution of its ministry and dicipline, so happily consistent with any modification of the civil state, be equally eminent in the eye of the christian world, for its influence on the moral character and condition of Society, and making ready a people prepared for the Lord.

The solicitude with which I have long been affected, on this subject, will not permit me to close this address, without reminding this convention, that I may through those who compose it remind others, of our communion, that the last general convention of our Church, adopted a purpose, which had been greatly urged upon the attention of that venerable body, by those who had successively represented in it, the Churches of this Diocess, of creating a general seminary of theological education. This excellent design has not been carried into effect. Means have not yet been provided of any thing more than feeble, incipient operations. It will be time to despair of our Church's advancement, to the rank which by its intrinsic character, it has a right to claim among the Churches of Christendom, when such a purpose shall be frustrated through the impractability of obtaining funds, in a communion comprising so large a share of the temporal prosperity of the country, adequate to its accomplishment. Until then it is our duty to urge its claims. When a moderate estimate is taken of the numbers of those who compose the Protestant Episcopal Church in the United States, it is wonderful how small a contribution from each, would complete the

object. Shall then such an object be abandoned in despair? Shall the Church in whose character we have reason to indulge the same laudable pride, which our fathers fondly transmitted, as an inheritance they had happily received from theirs, be seen every where to languish and to linger in an existence, scarcely admitting any service by which the Lord of the Church is honoured, because there are not means of adequately providing it with the sustenance which through the ministry of his word and sacraments he ordained that it should receive?—

My Brethren, let us now proceed to the business of the Church, in the spirit of christian brotherly love and christian holiness of purpose and conduct. Let us endeavour as we have prayed, that "he who did preside by his spirit in the councils of the apostles, may be present with us," by making this as far as human infirmity and imperfection will admit, a scene, meet for the presence of God.

N. BOWEN.

Resolved, on motion of the Rev. Dr. Gadsden, that the thanks of the Convention be tendered to the Bishop for his excellent address, just delivered; and that he be respectfully requested to permit it to be read in the different churches for general information.

Mr. Turnbull, from a committee of the Protestant Episcopal Society for the advancement of Christianity in South-Carolina, laid a report before the Convention, which was immediately read.

The thanks of the Convention were then, on Mr. Peter Smith's motion, unanimously voted to the trustees of said Society for their kind attention to the concerns, entrusted to them; the aforesaid report was ordered to be entered on the Journal, and is as follows.

"The Trustees of the Protestant Episcopal Society for the advancement of Christianity in South-Ca-

"rolina, respectfully beg leave to lay before the an-
"nual Convention af the Protestant Episcopal Church
"the following statements of their Treasurer.

"1st An account of monies transmitted to him in
"virtue of the first resolution of the Convention, held
"in February 1818, for the establishment of a fund to
"be called the Bishop's *permanent* fund, and of the
"manner in which the same has been invested.

"2d. An account of monies received by the Trus-
"tees aforesaid, in trust for the Bishop's common fund
"under the 3d resolution.

"They also beg leave to state, that, in virtue of the
"6th resolution of the Convention, there has been
"transmitted to their Treasurer, by the Vestry and
"Wardens of the Episcopal Church in Georgetown,
"the sum of $2100. which has been invested in shares
"of the Bank of the United States, and the divi-
"dends which have accrued thereon have been laid
"out in the same Stock.

"On behalf, and by the order of the Trustees,

"Thos. W. Bacot,
"Robert J. Turnbull,
"Charles Kershaw. } Committee.

Charleston, February 15th, 1819.

"P.S. Since closing the above report, the Trustees
"have received from the Episcopal Church at George-
"town a further sum of $500, to be invested in Stock."

It was then moved by Gen. Huger, and carried, that the report lie on the table.

Gen. Huger laid the following report before the Convention.

"The Committee, appointed to enquire, *if any*
"*and what measures are necessary to the better estab-*
"*lishment of the Bishop's fund*, beg leave to report,
"that the collections, made under the resolutions of

" the last Convention, amount to less than $5000, a
" sum inadequate to the purposes intended, and ve-
" ry far short of the expectations, indulged by the
" Convention, and authorised by the known prosperi-
" ty of the members of the Church throughout the Di-
" ocese. The importance of this measure to the
" well being of the Diocese has been so universally
" acknowledged, and is so evidently required by the
" canons, that your committee cannot attribute the fai-
" lure to any doubts as to its policy. It is confident-
" ly believed, that those who are members of the
" Church from choice, cannot be indifferent to the
" success of a measure, involving its interest, and
" even necessary to the execution of its ordinances.
" The 20th Canon, makes it the duty of the Bishop,
" *to visit the Churches within his Diocese, for the*
" *purpose of examining the state of his Church, in-*
" *specting the behavior of the Clergy, and adminis-*
" *tering the apostolic rite of confirmation.* These du-
" ties, important as they are, cannot however be per-
" formed without manifest injury to the Parish, of
" which the Bishop may be Rector, unless the Diocese
" shall aid in support of the Bishop, and by so doing
" enable the parish, of which he is Rector, to employ
" an Assistant. Hitherto the Bishop has been support-
" ed by one Church; and many have been the incon-
" veniences, to which that church has been subject-
" ed by his necessary absence in the performance of
" his Diocesan duties. To obviate this injustice, the
" last Convention determined, that a Bishop's fund
" should be raised by subscription; 3-4 of the in-
" come of which should be applicable to his support,
" the remainder to be applied to the accumulation of
" the fund. The Convention farther declared, *that*
" *whenever the annual income of the fund, liable to*
" *appropriation, shall amount to more than the sum*
" *of* $4000, *the excess should be at the disposal of the*

" *Convention of this State; and the Bishop shall then*
" *immediately cease to be Rector of any particular*
" *church, unless the restriction be removed by the*
" *Convention.*

" This resolution it appears, has not been under-
" stood. The impression generally made is, that,
" until the income of the fund shall amount to $4000,
" the Bishop is to have, both the income of the fund,
" and his salary as Rector undiminished. To many
" this has appeared extravagant, and was certainly
" not the understanding of the Convention, the Bi-
" shop or the Vestry of his parish. To obviate this
" difficulty, it can only be necessary to state, that the
" Bishop will relinquish to his parish as much as he
" shall receive from the fund. He will derive no o-
" ther benefit from the fund, than an opportunity of
" visiting more frequently the parishes of his Diocese,
" and fulfilling more perfectly the obligations of his
" office. To such arrangement, when understood, it
" is difficult to imagine an objection. It would be
" discreditable to the Diocese, to suppose they could
" desire the services of the Bishop, and yet be unwil-
" ling to support him; or that they would consent, that
" a particular parish should defray the expense of a
" measure, beneficial to all.

" Your Committee, deeply impressed with the im-
" portance of the subject referred to them, are un-
" willing to omit any considerations, calculated in
" their estimation to advance the interests of the
" Church, or promote the purity of religion.

" It will be vain to expect the blessings of a good
" government, if we attend not to its administration.
" We may boast of our canons, and ordinances, and
" admirable government; but they will avail us no-
" thing, if not duly administered. They are not as
" statues, to be admired for their structure; but as
" the tree of life, for the fruit which they produce.

" If we are unable to afford the means of support-
" ing a proper administration of our ordinances, let
" us openly avow it. It is a misfortune, from which
" Heaven in its own time may relieve us. If we are
" only Episcopalians from accident or mistake or in-
" difference, let us at once assume our true charac-
" ters, and abandon to others more zealous the cause
" of all others the most serious. If on the contrary
" we are Episcopalians from principle, and Christians
" from conviction, let us cast out those doubts and he-
" sitations, which have hitherto ever impeded our
" progress to the object of our wishes. We have the
" means of complying with all the wants of the
" church. We can without difficulty raise the fund,
" necessary to the support of the Bishop. Let each
" member of this Convention subscribe in proportion
" to his means, and use due diligence at home to in-
" duce others to follow his example; and the work
" will be done. And what objection can there be to
" this arrangement? Can we be unwilling to assist in
" proportion to our means? Your Committee will
" not anticipate objections and difficulties, where none
" ought to exist. They therefore beg leave to submit
" for the consideration of the Convention, the follow-
" ing resolutions:—viz.

" 1*st. Resolved*, That it was not the intention of this
" Convention, by their resolution of the 21st of Feb.
" last, for raising an independent fund for the support
" of the Bishop, to increase his salary, as Bishop and
" Rector, to more than $4000; and that such was the
" understanding of all parties concerned.

" 2*d. Resolved*, That it was and is the intention of
" this Convention, so to increase the Bishop's fund, as
" will enable him to relinquish such a part of his sal-
" ary, as Rector, as will support an Assistant Minis-
" ter in his particular church.

" 3*d. Resolved*, That each member of this Conven-

" tion will subscribe to the Bishop's fund (including
" what he has already subscribed) the amount of one
" year's general tax to the state: the same to be paid
" in the following manner, viz. 1-3 on the 1st of Feb.
" 1820, 1-3 on the 1st of Feb. 1821, and 1-3 on the
" 1st of February 1822.

" 4*th*. *Resolved*, that each member of this Conven-
" tion will use his best endeavors to induce the mem-
" bers of his particular church to subscribe, as in the
" foregoing resolution is expressed."

The Convention immediately entered upon the consideration of the report; when the preamble, together with the 1st and 2nd resolutions, were unanimously adopted, but the 3rd rejected.

When the Convention had proceeded thus far, with the report, a motion for adjournment was made and carried: the Convention accordingly adjourned to 10 o'clock to-morrow.

Thursday, February 18*th*, 1819.

The Convention met; and prayers were read by the Rev. Mr. Tschudy.

Wm. M. Smith appeared, and presented his certificate, as lay-delegate from St. Bartholomew's; which being read and approved of, he took his seat.

The minutes of yesterday were read.

The following was, on motion of the Rev. Dr. Gadsden, unanimously adopted as a substitute for the third resolution in the committee's report, which was rejected yesterday:

Resolved, that a letter, accompanied by the report of the committee on the Bishop's fund, be addressed by the Standing Committee to the Gentlemen, appointed to make collections in the several Parishes for the Bishop's permanent fund; and that those, who have not yet reported, be requested to men-

tion, what success has attended their endeavours; and that, if any of the said gentlemen decline to act, the Standing Committee be requested to supply the vacancy.

The 4th resolution, as reported yesterday by the committee on the Bishop's fund, was then read and lost.

It was afterwards moved by the Rev. Mr. Hanckel, and seconded; that the vestry of each church in the Diocese be requested to have an annual collection made in their respective churches, in such manner as they may think proper; and that the sums, thus collected, be transmitted to the Treasurer of the Protestant Episcopal Society, and be applicable to the immediate support of the Assistant Minister in the church, of which the Bishop may be Rector:—which motion was lost.

It was then moved by Mr. Turnbull, and seconded, that the annual preaching of sermons, as recommended by the last convention under the 3d resolution of the committee on the Bishop's fund, be hereafter dispensed with; and that no subscriptions be hereafter asked, excepting for the Bishop's permanent fund:—which motion was also lost.

The report of the committee was then read, as amended, and was accepted and confirmed.

Mr. Brisbane, from the committee appointed at the last Convention, for the purpose of obtaining subscriptions for publishing all the Journals of this Convention in a volume, and of superintending the publication, reported that they had made considerable progress.

Resolved unanimously, on motion of Mr. Turnbull, that the Standing Committee be requested to report, at the next meeting of this Convention, a permanent plan for defraying the annual expenses of the meetings of the same.

The three following resolutions were offered by the Rev. Mr. Hanckel, and adopted.

Resolved, that the clergy of the Protestant Episcopal Church in the Diocese of South-Carolina be required to adopt measures for the establishment of Sunday Schools in their respective congregations, for the religious instruction of the poor and others in their parishes; and that they be required to state the progress of the same in their annual reports to the Convention.

Resolved, that it be recommended to the Vestry of every parish, in which there is no regular minister, to adopt similar measures for the discharge of this important duty of Christianity.

Resolved, that a committee of five be appointed, of which the Bishop shall be one, to draft rules, and to select proper books for the use of such schools, and that the said committee address a circular letter to the Clergy or Vestry in the different parishes of the Diocese, affectionately recommending the adoption of the same in their repective congregations.

The following was proposed by Gen. Huger, and carried:

Whereas it has been and is the wish of the Convention, to raise such a sum annually from collections in the different parishes, as will enable the Bishop to relinquish such a part of his salary as Rector, as will support an Assistant Minister in his particular church,—Therefore *Resolved*, that the Vestries of such Parishes, as have no ministers, be requested to adopt some measures in their respective parishes for contributing to the above purpose.

The Convention having determined to proceed to the election of delegates, to attend any meeting of the General Convention, that may be called before the next annual meeting of this Diocesan Convention, it was resolved, that the President appoint the same.

Whereupon the following gentlemen were appointed:

The Rev. Paul T. Gervais, Thomas Corbett,
John J. Tschudy, William Heyward,
John B. Campbell, Robert J. Turnbull,
Andrew Fowler. Thomas C. Mitchell.

It was also resolved, that the President appoint the Committee, who are to act with him in drafting rules, and selecting proper books for the use of Sunday Schools.

Whereupon the Rev. Dr. Gadsden, the Rev. Mr. Hanckel, the Rev. Mr Gervais, and Robert J. Turnbull were appointed the Committee.

Adjourned to 10 o'clock to-morrow.

Friday, February 19th, 1819.

The Convention met, and prayers were read by the Rev. Mr Muller.

The minutes of yesterday were read.

The Report of the Standing Committee for the last year was then read.

From which report it appeared, that a letter had been received by the Standing Committee from the Rt. Rev. Bishop White of Pennsylvania, enclosing an address to the members of the Protestant Episcopal Church in the United States from the Committee of said Church, appointed by the last General Convention, on the subject of a Theological Seminary; which address was by the Standing Committee referred to the Convention, and was also read.

Whereupon the three following resolutions were offered by the Rev. Dr. Gadsden, and unanimously adopted.

Resolved, *1st.* That this Convention heartily approve of the measures adopted by the committee of the Theological Seminary for carrying it into immedi-

ate operation, and do hereby pledge themselves to give that institution effectual support.

2d. That the representatives of this Diocese in the next General Convention be requested to advocate strenuously all those measures, favourable to the prosperity of this institution; and, in particular, that it may go into operation, as soon as possible, on the best plan that its funds will permit.

3d. That the Bishop be respectfully requested to transmit a copy of these resolutions to the committee of the Theological Seminary, and also to the ecclesiastical authority in each Diocese.

It was then moved by Major Wragg, and unanimously carried, that the Rev Dr. Gadsden be respectfully requested to furnish the Convention with a copy of the remarks, which he offered in support of the foregoing resolutions; and that the Standing Committee have them published in the form of an address to the members of the Protestant Episcopal Church in this Diocese; and, furthermore, that the Secretary have them annexed to the printed copies of the journal of the Convention.

After which the report of the Standing committee for the last year was, on motion of the Rev. Mr. Tschudy, approved of and confirmed.

Resolved unanimously, on motion of Gen. Huger, that the 6th rule be altered by substituting the word *appointed* for the word *elected.*

After which the following gentlemen were appointed the Standing Committee:

The Rev. C. E. Gadsden, D.D. John Dawson,
Rev. Paul T. Gervais, David Alexander,
Rev. John J. Tschudy, James Jervey.

The following parochial reports, required by the 45th canon of the General Convention, were presented by the clergy, and read.

St. Michael's Church, Charleston.

Right Rev. Nathaniel Bowen, D. D. *Rector.*

Baptisms, 55. Marriages, 15. Burials, 11.

Communicants, about 350 whites. and 130 persons of colour. An accession of several persons to the number of communicants has taken place within the year.

St. Philip's Church, Charleston.

Rev. Christopher E. Gadsden, D. D. *Rector.*

123 infants,
18 adults.

Baptisms, 141.—Marriages, 47.—Burials, 72.

320 white persons,
180 persons of colurs.

Communicants, 500.

St. Paul's Church, Radcliffeborough.

Rev. William Percy, D. D. *Rector.*

Baptisms, 13.—Marriages, 7.—Burials, 9.

This report was forwarded to the Convention.

St. Helena's Church, Beaufort.

Rev. John B. Cambell, *Rector.*

Baptisms, 2.—Marriages, 2.—Burials, 2.

Communicants, the same as last year.

This report was also forwarded to the Convention.

Prince George's, Winyaw.

Rev. Maurice H. Lance, *Rector.*

Baptisms, 7.—Marriages, 8.—Burials, 7

60 whites,
6 persons of colour

Communicants, 66

St. John's Church, Berkley.
Rev. John Jacob Tschudy, *Rector.*
4 white children,
7 black adults.

Baptisms, 11.—Marriages, 3.—Funerals, 6.

Communicants, 43 whites and 14 blacks: 4 white communicants and one black were added during the the past year; whilst one white communicant and one black died, and another black one removed from the Parish.

This report was, in conformity with the direction of the 45th canon of the General Convention, addressed to the Bishop of the Diocese: and, after the usual subjects of such a report, the Rector of St. John's, Berkley, reported concerning another important matter.

As soon as the report was read, it was resolved, on motion of the Rev. Dr Gadsden, that the thanks of the Convention be presented to the Rev. Mr. Tschudy for his attention to so interesting a subject, and that an abstract of his report be entered on the journal.

In compliance of which resolution the following is subjoined.

"Having thus made the usual parochial report, I "beg leave, Right Rev. Sir, to offer you another com- "munication upon a subject, which is strictly conform- "able with that part of the canon, which requires "the ministers to report upon *all other matters, that* "*may throw light on the state of the* Church. This "part of the report respects the spiritual condition of "the blacks.

"From the commencement of my ministerial la- "bours, Right Rev. Sir, this subject excited a lively "interest in my breast. When I entered upon the

" duties of my office, as Rector of St. John's, Berk-
" ley, I conversed with gentlemen about the matter,
" but met in general with very little encouragement.
" In answer, however, to my earnest endeavours and
" frequent prayers, the Lord was pleased to suggest to
" to my mind a mode, which has been adopted, and
" which promises utility, and will, I flatter myself,
" finally prove successful.

" About eighteen months ago I gave public notice,
" that on every Sabbath after divine service I would in-
" struct such blacks at the place of public worship,
" as were desirous of being made acquainted with the
" way of attaining everlasting happiness, and who
" brought me written verbal assurances from their
" owners, that it was with their consent. This I did
" with the view, in the first place, of making it more
" acceptable to my parishioners, and secondly to im-
" press forcibly upon the minds of the slaves, that
" they ought to do nothing without the approbation
" of their masters. The instruction detains me gen-
" erally about an hour after the usual time of divine
" service; but for this additional labour, should
" I prove a happy instrument in the hands of the Lord
" of saving one soul only from eternal perdition, I
" shall feel amply rewarded.

" The progress, however, must unavoidably be
" slow; and much difficulty is in the way, arising from
" their not understanding the english language pro-
" perly, and from my inability always to accomo-
" date myself to their modes of expression: but a
" patient continuance in well doing will eventually ef-
" fect a great deal. In the mean time I inculcate
" strongly and repeatedly the practical rules of sound
" morality, avoiding the deep, abstruse and mysteri-
" ous doctrines, incomprehensible even to the wis-
" est men; and I regularly enforce the necessity of
" good behaviour and circumspect conduct. I make

" it a point, moreover, to enquire after them of their
" masters and overseers, whenever I visit them: and
" repeat again to them before the assembled catechu-
" mens, whatever report I receive concerning them.
" After this manner I excite their emulation to lead an
" exemplary life, and let them see that I regard them,
" even when out of my sight.—As they cannot read,
" and must learn every thing from my verbal expla-
" nations, and their recollection of them, but little
" can be taught them at a time, and the lesson must
" be often repeated; nor can, for fear of creating
" confusion, a new one be given, until the former ones
" are all well known. Thus you will readily perceive,
" Right Rev. Sir, that it is necessary to continue this
" instruction every sunday from year's end to year's
" end; and that the person would be unreasonable,
" who under such circumstances expected a rapid im-
" provement.

" Much has, nevertheless, already occured to af-
" ford me great satisfaction. The blacks attend now
" both places of public worship in crowds, and the
" number constantly increases; and almost every Sun-
" day new tickets are brought me for the admission of
" fresh candidates into the class of catechumens. The
" happy effects too of a rational instruction in the
" doctrines of christianity equally distant from the
" coldness of heathen morals and the extravagancies
" of fanaticism, have manifested themselves in the
" changed lives and manners of these people. Some
" of the greatest reprobates have become exemplary
" characters, and obtained the favour and confidence
" of their owners; nor have any as yet been disco-
" vered to abuse the trust, which their masters have
" put in them.

" I beg leave now to apologize for having drawn out
" this report to such a length. My apology however,
" must principally be found in the importance of the

"subject; and secondly, because the mode of instruc-
"tion, which I have adopted, is yet, as it were, in the
"threshhold of experiment. On which account I
"wished it to be brought to the notice of others, that
"they might impart to me whatever improvements
"should suggest themselves to them, or that they
"might themselves happily improve upon it.

Trinity Church, Columbia.

Rev. Christian Hanckel, *Rector.*

Baptisms, 5 infants.—Marriages, 4.—Burial, 1.
Communicants, 23 whites and 1 black. An accession of 4 to the number of communicants the past year.

St. John's, Church, Colleton.

Rev. Paul T. Gervais, *late Rector.*

Baptism, 1 —Marriage, 1.—Funeral, 1.
Communicants, 12 whites, and 1 coloured person.

St. Thomas and St. Dennis.

Rev. C. E. Gadsden, D.D. *Visitor.*

Marriage, 1.

Christ Church.

Rev. Albert A Muller, *Visitor.*

3 black adults,
1 black infant.

Baptisms, 4
Communicants, about 16.

Prot. Epis. Church, on Sullivan's Island.

Rev. Albert A Muller, *Rector*

Baptisms, 4.—Marriages, 5.—Funerals, 3.
Communicants about 23.

It was moved by Mr. Turnbull, and seconded, that, in order to insure a more general attendance of Delegates to this Convention, it be recommended to all the churches in the diocese, to elect their delegates on the same day that they choose their Vestries and Wardens, (to wit, on Easter Monday) or as early after as convenient:—which motion was lost.

Resolved, on motion of Mr. Turnbull, that the Secretary of the Convention do give six weeks public notice of the annual meeting of the same in two Gazettes.

The Secretary and Treasurer presented the following report, which was read:

"The Secretary and Treasurer begs leave to re-
"port to the Convention, that since the last meeting
"he has received the following voluntary contribu-
"tions:

"From St. Michael's Church, -	$50 00
"St. John's Church, Colleton, - -	10 00
"Christ Church, - - - -	10 00
"And Prince George's, Winyaw, -	5 00
"From the Treasurers last report it will "appear, that there was then in his "hands the the sum of - -	69 00
Amount,	144 00
"Out of this sum your Treasurer paid Mr. "Hoff, for printing the Journals of the "last year, as per receipt - -	48 00
Balance,	$96 00

"The sum of 5$, as stated to have been received
"from Prince George's Winyaw, was the contribu-
"tion from that church for the year 1810. This sum
"had been received by the late Rev. Mr. Simons, and
"by him put away in a paper with this superscription,
"*Contribution from Prince George's, Winyaw, to-*

"*wards defraying the expenses of the Convention,*
"and being lately found by Mrs. Simons, was trans-
"mitted to the Treasurer of the Convention.

"Your Secretary deems it but justice to St. Phi-
"lip's church to state, that he was informed by one
"of her delegates at the last meeting of the Conven-
"tion, that the Vestry of St. Philip's were ready to
"pay their quota towards defraying the expenses of
"the Convention, whenever the Secretary would cer-
"tify them how much it was. But, as the Secretary
"in the report, which he had the honor of laying be-
"fore the Convention in 1817, declared to St. Phi-
"lip's church, and indeed to all the churches, his want
"of authority to make such apportionment; and as
"the Convention, moreover, declined at that time to
"assess the different churches, but on the contrary
"directed the Secretary to apply for voluntary con-
"tributions of no specified sum as heretofore; he
"could not avail himself of the offer. For as long
"as the Convention declines assessing the churches,
"and St. Philip's withholds her contribution, until a
"specified sum shall be fixed for her by the Conven-
"tion or Secretary, so long it will be impossible for
"the Convention to receive any assistance from St.
"Philip's Vestry.

"Your Secretary cannot pass the opportunity, once
"more to draw the attention of the Convention to
"the observations, he had the honor of making to
"them upon the subject in 1817. In that report he
"stated his reasons for a more equitable mode of
"raising funds to defray the expenses of the Con-
"vention. He will now only add, that the two an-
"cient and respectable churches of St Philip's and
"St Michael's seem to entertain the same opinion
"with himself. These churches have, indeed, some
"cause to complain of the present mode: for, whilst
"they, together with a few others out of Charleston

" contribute liberally towards raising this fund, others " afford but very little assistance, and some nothing at " all.

" It is unreasonable to expect, that a few churches, " however wealthy they may be, should bear nearly " the whole burden of the expense, attendant upon " these meetings, whilst all are equally benefitted by " the labours of the Convention. There are at pre- " sent about 30 Episcopal congregations in the Dio- " cese. Of these there may be perhaps 10, who " have it not in their power to afford any assistance " in defraying the expenses of the Convention. But " if the remaining 20 churches were only to contri- " bute $5 annually, it would be sufficiently ample to " defray the annual expenses of the Diocesan Con- " vention, together with the triennial ones of the Gen- " eral Convention, and all other incidental expenses " besides. Now, none of the 20 churches can aver, " that they are unable to raise $5 for so useful a pur- " pose; nor can any of them object to so equitable a " plan, that all should pay equally, at the same time " that all are benefitted equally;—particularly, when " the contribution is so small a sum as $5 annually.

" All which is respectfully submitted to the consid- " eration of the Convention.

" JOHN JACOB TSCHUDY,

Sect'y. & Treas.

" *Charleston, Feb. 17th*, 1819."

Resolved, on motion of the Rev. Dr. Gadsden, that the thanks of his Convention be presented to the Secretary and Treasurer for his faithful discharge of the duties of his office, and his zealous attention to the concerns of the Convention.

Resolved, on motion of the Rev. Mr. Gervais, that the President appoint two clerical gentlemen to preach

the sermon at the opening of the next convention, one to officiate in case of the other's failure.

In pursuance of which resolution, the President appointed the Rev. Mr. Hanckel to preach the sermon, and the Rev. Mr. Muller in the case of his failure.

Resolved, on motion of the Rev. Mr. Muller, that 400 copies of the journal be printed, and that 10 copies be sent to each parish.

Resolved, on motion of Mr. Simons, that the thanks of the Convention be tendered to the Right Rev. Bishop Bowen for his able and impartial discharge of the duties of President of the Convention during this session.

After prayers and the benediction, the Convention adjourned.

NATHANIEL BOWEN, PRESIDENT.

(Attest) JOHN JACOB TSCHUDY, *Secretary.*

APPENDIX No. I.

ADDRESS OF THE CLERGY TO THE BISHOP.

Charleston, Februury, 17th 1819.

Right Rev. and Dear Sir,

As it is the first time, that your clergy have had it in their power to meet you in a body, since you have been consecrated for that high and important office, to which you were at the last meeting of the convention elected by the unanimous suffrages of the clergy and laity, they embrace the earliest opportunity of tendering you their affectionate sentiments of respect and regard, and offering you their sincere wishes for your happiness and prosperity both spiritual and temporal.

Your Clergy are convened upon this occasion, Right Rev. and Dear Sir, under peculiarly affecting circumstances, and consequently with peculiar sensations. Whilst they bear in mind, and love to cherish in their hearts the recollection of the talents, the virtues, and the kind services of their late much beloved, and deeply lamented Diocesan, they cannot but be thankful to the Supreme Disposer of events, that he has been pleased, to supply his place with one whose talents and past useful labours, augur so favourably for the future welfare of a bereaved and afflicted church. They remember that you spent the vigour of your youth and your best strength in this State, and that the church attained a rising character through your unwearied exertions, and the blessing of the Almighty upon them. Several of them likewise know, that even whilst at a distance you were solicitous for this child of your care, and that you took a deep inter-

est, in her prosperity: and it is no small addition, to their gratification, that one who, from early childhood was brought up and educated in South-Carolina, has been found worthy to fill the important trust.

May your valuable life be spared for many years to come; and may you be endued with health and strength, and filled more and more with all the christian virtues and graces, in order to fulfil the promise, which has been made in your election and consecration.

Your clergy, Right Rev. Sir, feel persuaded that you are fully sensible of the arduous duties and the responsibility of your high office; and they have no doubt, but that often recalling to your mind the expression of the apostle, "who is sufficient for these things?" you by fervent and unremitted prayer seek the aid of him, who has promised to his bishops to be with them "always, even unto the end of the world."

Your clergy likewise remembering the promise of their Lord, "that if two of *them* shall agree on earth as touching any thing that they shall ask, it shall be done for them of *his* Father which is in heaven," sincerely offer up their petitions at the throne of grace on your behalf.

And they furthermore pledge themselves (as they are indeed in duty bound to do) upon all occasions to judge you with that charity, which the gospel enjoins, in conformity with their ordination vows reverently to submit to your wise government, cordially to support you in all useful measures, and frankly to give you the aid of their advice, whenever you shall call upon them for it. An absent brother, who is unavoidably prevented from attending this convention, the worthy Rector of St. Helena's Church, Beaufort, unites with his brethren in this pledge. In his letter, addressed to the Secretary of the convention he says: "I am the more concerned at this *unavoidable absence*

as it is the first Convention, in which we shall have an opportunity of meeting our present Diocesan, and as on that account he might naturally look for the presence and general support of his clergy. Although absent in body, I trust, I shall be present in spirit, and desire through you to express to him and to my brethren the unfeigned tokens of my regard."

Relying upon your goodness to receive this their address, and confiding in your wisdom for the arrangement of all measures, your clergy conclude, Right Rev. and Dear Sir, with a reiteration of their good wishes for your happiness and prosperity, and a heartfelt expression of their respect, esteem and dutiful affection.

John Jacob Tschudy, *Rector of St. John's Berkley.*
Paul T. Gervais,
Andrew Fowler,
Robert S. Symes,
Christian Hanckel,
Christopher E. Gadsden,
Maurice H. Lance,
Albert A. Muller,
Henry Gibbes,
Allston Gibbes,
John White Chandler,
Frederick Dalcho,
Thomas Frost.

(REPLY.)

Charleston, Feb. 18th, 1819.

To the Presbyters and Deacons of the Protestant Episopal Church in South-Carolina.

Respected and Beloved Brethren.

Your kind comunication conveyed to me by the hands of a Committee of your number, demands my most affectionate acknowledgments. So cordial a welcome of me to the place, which I had been appointed to occupy among you,

gives new animation and strength, to the confidence, with which, in accepting this appointment, I felt myself authorised to rely on the friendship of my Brethren. The pledge which, you have at the same time so liberally tendered, of your countenance and support, in the administration of the Episcopate, brings with it, a call, which I cannot and would not wave, to be constantly mindful of the condition on which it rests: and while with all the *faithfulness on my part* which is implied in the obligation of this pledge, on yours, present to my mind, I pray your candour for error and deficiency, I cannot less earnestly solicit your firm preference, on all occasions which may demand it, of the interest and the honour of the church, according to the prescribed doctrine, discipline and worship which you are sworn to observe and defend, to any claims, which in virtue of my office, I may be supposed to have, on your coincidence with me in sentiments, or your co-operation with me in conduct.

We have, my brethren, in common, an interesting work in hand. "*We are labourers together with God*," for the "repair of the waste places," of a church, which, once fair and flourishing, had been marred and spoiled, almost to its ruin, by a combination of causes, of which, it is as unnecessary, as it were painful to remind you. From this work, one, who presiding over it, animated you by the example of his cheerful, patient diligence, and with the eminent ability of a "wise master builder," shared with every brother "the heat and burden of the day," was taken from you by the hand of a mysterious Providenece, ere half of that which he had wished and thought to do, was done. Blessed be the memory of that most excellent man of God, called thus early to his reward!

It has been my desire and my purpose, Brethren, in coming again among you, to aid you, in carrying

on the work which had been so happily prosecuted by you, under the conduct of your late beloved Diocesan. I bear on my mind, you may be assured, the full weight of the solicitude incident to the duty, to which, in the exercise of a most important responsibility on your part, I have been called. I know that my ability to bear it, "*standeth only in the name of the Lord, who hath made Heaven and Earth*" The assurance of your kind sentiments, and of your assistance and support, which is before me, is evidence of the common experimental truth, that the succours which the Lord dispenses to those who seek his aid, are dispensed through the instrumentality of human agency; and the encouragement which I have received from it, will be an animating admonition, still to look to him for help, and still to trust in him for strength.

A body of Clergy, indeed, thus united among themselves, and thus cheerfully pledging themselves to the full purpose of their office, in concurrence with the authority, to which they are voluntarily subject, is the best blessing, which one in the station, in which, he "by whose spirit, the whole body of the church is governed and sanctified," has been pleased in his Providence, to place me, can reasonably desire to rest on the commencement of his official cares. I shall proceed to the work assigned me, in the hope, and with the prayer, that this expression of the divine goodness may accompany my progress; and mindful of the obligation that is upon me, to *endeavour* that it be not withdrawn, through unworthiness on my part, of its continuance.

With earnest prayers to God for your happiness, now and forever, I am your affectionate Brother.

NATHANIEL BOWEN.

APPENDIX No. II.

A STATEMENT

FOR THE

THEOLOGICAL SEMINARY

Of the Protestant Episcopal Church, made on the 19th of February, 1819, in the Convention of the Diocese of South-Carolina, and published by their order.

MR. PRESIDENT.

I WOULD offer some resolutions founded, on the letter which you have just read from the Committee on the Theological Seminary. This Convention has adopted various measures for the advancement of religion. But religion will not be advanced unless the Churches are supplied with Ministers, and they will not be supplied unless some means are adopted for the increase of the number of Ministers. This Convention has resolved to raise funds for the support of the Episcopate. But it is more important to provide means for the education of candidates for the sacred office. Make your Clergy learned, respectable and useful, and they will create funds for themselves. It is believed that every member of our church, who has reflected on the subject, considers the establishment of a Theological Seminary to be a measure of great importance, and indeed that the General Convention could have adopted no

single measure of equal importance. But as there may be some persons present who have not turned their thoughts to this subject. I would mention a few of the many considerations which enforce the utility and necessity of the proposed undertaking.

I. It has been well observed that knowledge is Power. The Church without theological knowledge has not the power to defend itself against its enemies, nor the power to extend its principles and worship. But as particulars affect more than generals, let us consider the case of an ignorant Clergyman. The first effect of his ministration is the retirement from his congregation of all its well educated members, for without a degree of piety which unfortunately does not prevail, it is not probable that they will submit to listen to the lessons of an undisciplined mind, and especially when their taste and learning can be abundantly gratified in other congregations. But this is not the only consequence. The mass of people will be attracted by the superior ability of some other minister. They will hear their own principles ably attacked and the principles of other sects ably defended and illustrated. And if from their own pulpit, they receive no counterbalance of learning, ingenuity and eloquence, they will be weaned from the religion of their fathers—they will yield to the arguments and solicitations of other denominations, and gradually become incorporated with them. It may be observed that under our system ignorance is more easily detected than under any other. In the Catholic church the defects of the minister are in some measure concealed by the use of an unknown language. Under the extemporary mode of worship, there is at least an uniformity in the sentiment, the tone and the manner of the person officiating. But when our sublime and beautiful liturgy is committed to ignorance, it loses all its effect, and almost becomes ridiculous.

Piety is afflicted that the sentiment is changed by the tone, and that the awkward manner has destroyed the significant ceremony. Even in the age of miracles, the ministry was committed only to persons of knowledge. Under the Patriarchal dispensation it was assigned to the best informed members of the family, the father and the eldest son, and they must have had a knowledge of various languages, for in disseminating the truth they passed from region to region.

Under the Mosaic dispensation, a whole tribe were separated from secular employments, and prepared in the early stages of life for the sacred office. For this purpose there were several schools, one at Naioth in Ramah, over which Samuel appears to have presided, and another at Bethel under Elijah, in which Elisha was a pupil.

It would appear that eloquence was then considered an important branch of education, for Aaron the first priest of Israel was selected because he could "speak well,"* and it is said that the humblest Levite could read in the law of God distinctly,† and give the sense and cause the people to understand the reading. It is true that our Lord called to the Christian Ministry twelve illiterate men, but it is also true that their deficiency was supplied by miracle and by the personal instruction of him who spake as never man spake. They were commanded when their lord had ascended, to wait at Jerusalem until they received power from on high, and on the day of Pentecost they received the gift of tongues, that knowledge of languages which at present can be obtained only by study. But the day of ignorance has passed away. There is no longer a controversy among Christians, whether they shall have a well educated Clergy.

*Exodus iv. 14. † Nehemiah viii. 8.

Even the sect which had most doubts on this subject begins to admit that a knowledge of Greek is no hindrance to piety, and that a man may pray with the spirit although he prays with the understanding. It needs only to be observed that one of the first scholars of our age, perhaps the most distinguished oriental scholar,* belongs to that sect. The Methodists have a College at Baltimore, in which it is intended that candidates for their ministry shall receive gratuitous education and maintenance. It has at present one hundred and seventy pupils. All the celebrated colleges in our country are under the direction of the Presbyterian or Independent denominations. In these seminaries the candidates for their ministry have an opportunity of acquiring much theological knowledge both from valuable libraries and the lectures of able professors. But they have wisely judged that this was not sufficient, and have recently instituted two Theological† Seminaries which are now in success-

* Dr. Adam Clarke.

† The Seminary at Princeton, N. J. was founded A.D. 1812, by the General Assembly of the Presbyterian Church.

LIST OF STUDIES. FIRST YEAR. Original languages of Scripture, Sacred Chronology, Sacred Geography, Biblical and Profane History connected, Jewish Antiquities, The Scriptures in the English translation, Exegetical Theology.

SECOND YEAR. Biblical Criticism, Didactic Theology and Ecclesiastical History

THIRD YEAR. Didactic Theology continued, Polemic Theology, Ecclesiastical History continued, Church Government, Composition and Delivery of Sermons, Pastoral Care.

Sixty persons now officiating as ministers of this Church, have been educated at this Seminary.

The Institution at Andover, Mass. under the direction of Members of the Congregational Church was founded A.D. 1808. The term is three years, with a provision for supporting a select number an additional period of from one to three years.

There are four Professors, viz. of Biblical Literature—of Theology—of Sacred Rhetoric, and one (elect) of Ecclesiastical History. A fifth Professorship has recently been endowed.

It is supposed that more than one hundred officiating ministers have been educated at this Seminary.

ful operation. These Seminaries have been founded by individual liberality. The buildings for that at Andover, were erected at the sole expense of a lady and her son. Mr. Brown of Newburyport gave to its funds $10,000, and recently has endowed a fifth Professorship with $25,000. The amount of the contribution of four other individuals was $70,000. And the donation of Mr. Bartlett is said to be more than $100.000. The Catholics have at least two literary institutions in this country, and there are some of their clergy to whom is specially committed the instruction of candidates for their ministry. They also frequently receive from the schools of Europe, well educated ministers, there being little prejudice among that denomination against the employment of foreign Clergymen. The Lutherans have a Theological Seminary in the State of New-York in which it is said there are four professors and about one hundred students, and the Baptist Convention have recently resolved to institute a similar Seminary. But in our church, the branch of that church which has been called the fortress of the reformation, which has produced the greatest number of the able and profound divines who have honored and blessed mankind, there is as yet no provision for the education of the Clergy. *There is not a single College in the United States under the direction of members of the Protestant Episcopal Church.* This state of things would cover us with shame, if it did not excite the keener emotion of sorrow, and produce in the heart, a trembling for the ark of God. Shall such an indifference on such a subject be permitted still to prevail? There is a voice from the grave which says No. There is a voice from the tomb of him who sleeps within these walls which calls on us to persevere in the undertaking commenced under his influence, and assures us that "God, even our own God will give us his blessing,"

II. An immediate benefit of the proposed establishment will be the increase of the number of the Clergy. The clerical profession being raised to its proper standard of learning and respectability, it will attract the attention of young men of fine genius, liberal education and independant fortune, and it may be hoped that by the grace of God such views will present themselves to their minds and such good feelings be excited that they will be induced to devote themselves to an office the most honorable, useful and delightful; and the church be again blessed with the learning of a Paul, the eloquence of an Apollos and the influence of a Joseph of Arimathea. It is a distinguishing feature of the proposed seminary to afford gratuitous education to indigent* students. It cannot be doubted that there are many young men of talent and virtue who would devote themselves to the sacred office if they had the means of education. And it is not improbable that they will turn their attention to those institutions in which these means are afforded, unless some provision be made for them by their own church. The great decrease of the clergy of our church will show the necessity of adopting some prompt and effectual remedy. From the earliest complete document on the Journals of the General Convention, it appears that there were in the year 1799, 220 Clergymen of our church, and on the Journals of the last general Convention in 1817 there were reported 263 Clergymen, so that during a period of eighteen years when the population of the country has nearly doubled there has been the small accession of forty-three. And this accession is altogether in Pennsylvania and the states north of it. In Maryland there appears a decrease during the period above.

* The maintenance of such Students will probably be provided also, when the funds are adequate.

mentioned of five Clergymen. In Virginia there are reported in 1799. sixty-seven, and in 1817, thirty-four, exhibiting a decrease of nearly one half In S. Carolina, there was the decrease of two during the same period But as it respects our Diocese there is a more melancholy contrast. In the year 1763, there were, and the record of their names still exists, twenty ministers of our church officiating in this province. At the present time there are only fourteen. And this decrease during a period when the population of the state has probably increased more than six fold. In the year 1763 there were nineteen parishes supplied with Ministers, and in the present year there are only ten. The decay of our churches is to be attributed to various causes. But it is certain that if primitive zeal were revived, if the twenty vacant parishes in this diocese were able and anxious to procure ministers, they could not be had. There is a deficiency in the requisite number of Clergymen in every diocese. The Missionary Societies have been compelled to suspend their good work for the want of Ministers. It appears from a recent report of missionaries to the western states,* that there are computed to be in that part of our country one hundred and fifty thousand Episcopalians, of the greater of whom it may be said that they are as sheep without a shepherd. The want of Ministers does not exist among other denominations to so great an extent as it does among us, and from them the evil will soon be removed. The two great Theological Seminaries annually send forth, on an average, about forty ministers† which are sufficient for as many thousand persons, as the estimate is one minister for a thousand

* They were sent to the North-Western States, by the Episcopal Missionary Society of Pennsylvania.

† The number of young men preparing for the Ministry is said to be at the Andover Seminary about 100, and at the Princeton Seminary about 50.

persons. In a few years all their congregations will be supplied, and their well instructed preachers will have leisure to take care of our vacant churches. And if our people call on the Ecclesiastical authority year after year for a minister and cannot be satisfied, it is to be feared that they may be persuaded to look for relief to some other quarter. If they cannot have ministers of their own it is not improbable that they will enter into some other fold and gather around another Shepherd.

Of the various denominations in our land, have we the least zeal in the service of God and man? Have we no attachment to the religion of our fathers, to those venerable and wise institutions which command the admiration of all Christendom? I trust these questions will be answered to the world and to posterity by our efforts in behalf of the Theological Seminary.

III. It is no small recommendation of the proposed Seminary that it will advance the general interests of literature and knowledge. Theology is a noble science. There is no science which soars so high or embraces more various and profound learning. No object can be too great for a science which has relation to the Almighty. No object can be too small to escape the attention of a science which treats of God and all his works. In the atom and the constellation of worlds it discovers the impression of the same divine power, wisdom and goodness. Theology derives its stores, from all the arts and sciences, and from every language ancient and modern. If all the sciences form one arch of knowledge, theology is the key stone. The study of it must expand the intellect as well as refresh the heart. Why should it not form a part of a liberal education? Why should not genius find delight and improvement in attend-

ing lectures on sacred criticism;* on the foundation of morals, on the mysteries of redemption, on the rise and progress of the Christian Church, a history which narrates events the most astonishing and deeply interesting to the immortal welfare of every man. But whatever weight may be attached to these remarks, it is certain that while false religion loves darkness, true religion is the friend and patron of all knowledge, and the Seminary of the Protestant Episcopal Church will be consecrated to pure religion, exalted virtue, and sound philosophy.

IV. If it should be made a question whether our Theological Seminary is practicable upon the broad basis which the friends of man and the church love to contemplate, it may be observed, that there are fourteen Dioceses in the United States. There are many Episcopalians in Georgia, Kentucky and the Western States not yet organized as Dioceses. If these be considered for the present sufficient in number to form one Diocese, there will then be fifteen dioceses from each of which a contribution of twenty thousand dollars would produce the sum supposed to be requisite, viz. three hundred thousand dollars. And this is a fair average, for if it be too large for some of the dioceses it is much too small for others. Again, If there be one hundred and fifty thousand Episcopalians in the western states as computed in a late report, there must be at least as many in the Atlantic States, so that a single dollar from every member of our church would produce the required amount. But this pleasant and important duty must devolve principally on those whom God has blessed with abundance. Six hundred Episcopalians appropriating to

* Such lectures would embrace a consideration not only of the genuineness of the text but of the monuments, customs, laws and language of the nations of the age of the Bible.

this great object each five hundred dollars; or twelve hundred, each two hundred and fifty, would produce the same result. Twelve hundred divided among fifteen dioceses would give eighty to each of them. Let me ask if there are not eighty persons in this diocese who would cheerfully give two hundred and fifty dollars or half that sum annually for two years, to secure to their beloved Church so invaluable an inheritance? I can answer for my native state that she will contribute her full proportion to this great general object. And I think I can answer for the members of the church in general. We may live under a different atmosphere and have different customs. But under every climate and shade of society the church is a bond of union. And I doubt not that on the present subject it will appear that we are of one heart and one mind.

If the amount mentioned should appear to any individual too large* it may be useful to consider the following statement.—The whole sum $300,000

The requisite land and buildings for the Seminary would cost about - -	50,000
	250,000
The balance at 6 per cent. would yield	15,000
Four Professors at $3000 salary, and less than this could not command eminent men, would be - - - -	12,000
The remainder would not be too much for the maintenance of indigent students and for contingent expenses - -	3,000

V. The honor of originating the measure for the proposed Seminary belongs to this Diocese. It was

* The funds of the Institution for the Congregational Church at Andover, it is believed exceed this amount.

introduced by our delegates to the General Convention in 1814, and by that body referred to the consideration of the respective Dioceses. It was renewed by our delegates in the Convention of 1817, and was then unanimously adopted. We are pledged not to permit this institution to die in its birth, and to foster it with unceasing care and liberality. May I not be permitted to add that our perseverance is due to the memory of our late Bishop. In this cause he laboured unto death. The resolutions adopted by the General Convention were from his pen. It is generally admitted that what has been done is chiefly owing to his influence and exertions. He has laid the foundation, and it belongs to others to raise the superstructure of a beautiful and sublime fabric. It is intended to erect a monument to his memory in this Church in which we are now assembled. That monument will be seen by the few only who come within these walls. It will be subject to casualty and the waste of time. But the Theological Seminary will be a memorial of him throughout all generations. In its influence, it will be seen in every part of our country. Its influence may extend to other countries. It will extend to other worlds. The impression made upon the heart and mind is made upon an immortal substance. It will survive the wreck of matter.

I might detain this Convention with other considerations. The subject is endless. But are not these sufficient? The proposed Seminary will give to our Church a capable and useful ministry; it will increase the number of ministers so much wanted, kindle the powers of genius and reflect the light of knowledge in every part of our Country, and be a significant tribute to departed merit. It will do honor to its founder, to its builders, to the Church, and I speak it with reverence, it will bring a revenue of honor to our father in heaven. It is known that the wise and good

Bishop Berkley contemplated the establishment in our Country of a great literary Institution. To this object he devoted his fortune and best exertions but it was frustrated by an iniquitous diversion of the funds which had been collected. I confess it is pleasant to reflect that the Bishop of South-Carolina contemplated a similar object, inferior only as his means were inferior, and that to this he devoted the best energies of his mind and heart and the last hours of his invaluable life. To this diocese it belongs to supply to the best of its ability his loss to the Theological Seminary. Let us establish a claim to the gratitude of the Church and posterity. Let us exhibit an example of zeal and liberality worthy of the diocese of South-Carolina. I would propose that we adopt the following resolutions.

See the Resolutions in the Journal, Pages 24, 25.

The Rev I Kemper
for the Standing Committee of
the diocese of Pennsylvania

Philadelphia